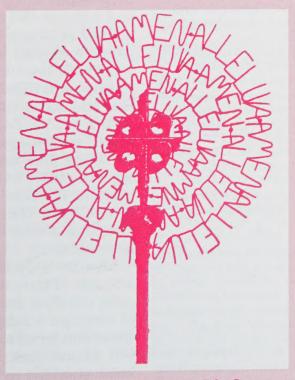
The Anglican Digest

A quarterly miscellany reflecting the words and work of the Churches of the Anglican Communion



SUMMER A.D. 2013

THE ANGLICAN DIGEST

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A Word from the Hill...

Being firmly ensconced in the seventh decade of lift helps to freshen one's pen spective. It occurs to me that THE ANGLICAN DIGEST has out lived the founding father most of its early board mem bers, editors, staff, readers and supporters. Likewise, free quency of issues, numbers of pages, font sizes, and contem all have been susceptible to change with time. Just as cull ture and social values change with time, so TAD has "tim kered" with the externals. But one thing does not change the love of God and the saving grace of His Son, our Savion Jesus Christ. That message il eternal and essential to ever generation.

My only body art consists ca couple of scars from the surgeon's scalpel and reminder of long-ago accidents. I some times remember to turn on modell phone and, while I denjoy checking in with family and friends on Facebook of the web, it does not have to be daily. I suspect that I am, to

nost of the generations who ollow, an "old fogey" who sn't "with it" anymore.

hat said, I find that in talkng with young people (and here are more of them every rear) their deepest needs and ears are as old as the needs nd fears of humankind. We tumble, we fail to live up to ur potential, we try hard to e good but fail, we lash out n misdirected anger, and we need to hear words of forgiveiess, to be encouraged to walk n newness of life, to be susained in our daily efforts, to snow we are not alone, to now we are loved.

Working and living here on Grindstone Mountain in the beauty of the Ozarks, devoting hours to reading about various ministries in the larger Church and how we proclaim the Living Word, sharing with those who come to visit Hillspeak — I am surely blessed. Please join us in this ministry so we might continue to bless others.

- The Rev. John Burton +

How Are We Saved?

That is a big question, a question that really cannot be answered in this short space. Volumes of books have been written on this. Just how one finds favor with God is important to understand and it has been the source of much religious division within the Judeo-Christian faith. A short, concise answer comes from Paul's letter to the Ephesians, "For it is by grace you have been saved, through faith, and this is not from yourselves, it is the gift of God - not by works, so that no one can boast" (Ephesians 2:8). What does this mean? It means salvation is a gift of God. It means God's love is showered on us, not because of what we do, but because of who we are: humans created in the image of God.

God loves us and, seeing our need to be reconciled to him, chose love rather than the confines of the law as the pathway to that reconciliation.

Why then, if God loves us, is there any need for reconciliation? To put it plainly, none of us is perfect; none of us is without sin. Yes, "sin" is an antiquated word in our world but a valid word nonetheless. We can say with Paul, "All have sinned and fall short of the glory of God" (Romans 3:23). Sin born of selfishness and self-centeredness produces a flaw in the human fabric — a tear in what God created. Imagine your car after a fender-bender. The fender is bent. Pretending it is not would not make the bend go away.

Open a newspaper and read the headlines. War, crime, injustice, violence, bribery and broken relationships; each story tells us something is awry in the larger human family. Consider your own life. Think about yesterday. Were you perfect? Was there no ill motive? Did you hurt another with your words or actions? Did you think only pure thoughts; speak only pure words? How do we set right what is clearly wrong? Even if we do make it through today, there is still tomorrow and life ahead. If God were to low us and save us only if we were perfect, would any of us make the cut? Of course not! God' modus operandi for our relationship with him has always been grace. God loves us because he loves us and Goo saves us because he saves us...

This has often offended our basic human nature because of what it means. It means whave to admit our sin. It means our human efforts to be holy and pure are fraught with our own selfish motives. We think that maybe if we are good Gowill reward us! It means that our salvation depends not on us but on God. It means being a good boy or girl only proves we obeyed the rules. But rules do not justify, God does.

"I am worried that I may get it wrong," a parishioner once confessed to me of her faith. "We all get it wrong in on way or another," was my hor est reply. So what then? The answer is to admit the truth, " am a sinner. I am sorry and seek to repent. I fall down before Christ and I welcom nim as my Lord and my Savior. I give my life to him."

Righteousness as the Bible lefines it is more about right elationship than it is about peing right. This is not a New Testament idea, you can find it all the way back in Genesis where it states "Abram pelieved the Lord, and He [the Lord] credited it to him as

ighteousness" (Genesis 15:6).

The rules and laws of our Christian faith (think The Ten Commandments and the Sermon on the Mount) are here for a reason. They are here to point the way and that way is relationship. God's nope was that by receiving his ove, new hearts would be porn within his children and hat they would return that ove. Holy living is the fruit of ove. Salvation is a gift given to those who receive God's ove and are reborn by that ove (see John 3). The fruit of hat rebirth is the love of God and love of neighbor, the two Great Commandments.

Let the liturgy, lessons, Scriptures, and worship speak to you. Let them hold up a mirror and where you see goodness and holiness give thanks to God for working that in you. Where you see cracks and broken places, be honest enough to hand them over to God for his redemption. Find your righteousness and thus your peace not in being right — because none of us is right — but in a right relationship. Then, by the grace of God, let God in Christ take it from there because at the end of that road is salvation.

The Rev. Dr. Russell J.
 Levenson, Jr., St. Martin's,
 Houston, Texas



Old Residence Spinach & Lentil Soup

Ingredients:

5 oz fresh spinach, coarsely sliced

1 cup dry lentils

2 stalks celery, finely chopped

1 carrot, finely chopped

1/2 cup diced onions

1/2 red bell pepper, diced

1/2 cup halved grape tomatoes

1 quart broth (vegetable, beef, or chicken)

3 cloves garlic, crushed

1 T olive oil

1/2 tsp Italian seasoning

chili flakes

1/2 tsp cumin powder

1 Tbsp soy sauce

1 Tbsp red wine vinegar

salt, pepper

Heat a two (or more) quart pot and add olive oil. Sauted chopped celery, onion, bell pepper, and carrot with a pinch of salt over medium heat until softened, about five minutes. Add spinach and stir until wilted. Add crushed garlic, Italian seasoning, cumin and pinch of salt. Sprinkle crushed red pepper (chili) flakes to suit your taste. Stir. Add dried lentils and about a quart of broth or stock. Simmer, covered, until lentils are tender, about 45 minutes.

Add soy sauce and vinegar. Serves up well with a grilled cheese sandwich for a light supper.

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Learning Wisdom

In Christ, God shows forth nis infinite goodness, his infinite power, and first and forenost, his infinite wisdom. It is strange kind of wisdom. What kind of king is born in a nanger? To Herod, in the rrafts and guile of his wisdom, his must have looked like atter foolishness. Even to his parents, to whom his dignity and office has been revealed by God, Jesus is a cause of perplexity: "when they saw him, hey were amazed: and his nother said unto him, Son, why hast thou thus dealt with 1S?"

St. Paul addresses the strangeness of God's wisdom n Christ in his first epistle to the Corinthians. He reminds them how he first came among them, preaching the gospel of the cross, which confounds the wisdom of this world. "For the ews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified anto Jews a stumbling block, and unto the Greeks foolish-

ness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." The wisdom of God incarnate and manifested in Christ confounds and contradicts the wisdom of this world. It may appear to the world as foolishness; but "the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Insofar as the spirit of Herod moves in us, the spirit of proud rebellion against God, we may be moved to dismiss his epiphany with contempt and malice; insofar as the spirit of Mary moves in us, we shall be moved to follow her example, who "kept all these things, and pondered them in her heart", seeking to understand and will more fully that which has been revealed to her; like the Gentile wise men from the east, we shall be moved to hear and receive the testimony of Scriptures, and be led to Christ, in the humility and obedience of faith. For it is faith alone which can receive this wisdom, and without faith, we shall be held captive by this world's wisdom, and blinded in our hearts.

The incarnate wisdom of God is neither obvious nor easy. It is not made manifest in order to confirm worldly appetites and carnal ambitions, but to confound them, to contradict them, and to teach us a new outlook, a new perspective, a new basis of judgment, expectation, and decision. That is why St. Paul in Romans 12 challenges us to offer our bodies a living sacrifice unto God, and to be transformed by the renewing of our minds in the wisdom of God, "that ye may prove" (discern, approve, experience) "what is that good, and acceptable, and perfect will of God." We must expect to be changed by the wisdom of God, radically, deeply, and greatly - changed in how we see ourselves and the world, changed in how we live our lives, changed in the criteria we bring to bear on the decisions and choices that we make.

St. Paul says that this wiss dom entails humility: "no) thinking of ourselves more highly than we ought to think." We are interdependent members of Christ's body endued with diverse gifts or word and service for the benefit of the body as a whole. This wisdom issues in an active charity. "Let love be without dissimulation," says the apos tle, "abhor that which is evill cleave to that which is good." Love is not intense feeling easy sentiment or anything goes tolerance. It is a stedfass willing of the good, of God': holy will and commandment: manifest in his Word. As Marv transformation begins in obedience: "Whatso ever he saith unto you, do it."

No, there is nothing easy nothing obvious about the wise dom of God. It may be that when our years are done, we shall have only just begun to learn what it means. If so, there our years shall not have been wasted.

– The Rev. Gavin G. Dunban St. John's

Savannah, Georgia

Life Becomes Rich The Gift of Gratitude

"In ordinary life we hardly alize that we receive a great al more than we give, and that is only with gratitude that life comes rich. It is very easy to erestimate the importance of r own achievements in comrison with what we owe other." — Dietrich Bonhoeffer, tters and Papers from Prison 943-45)

Life has become rich for us others at SSJE. We are mindle of how much we have ceived from our supporters and benefactors and, by your ands, from God, who has spired your generosity to us. particular we are grateful r:

Our renovated Monastery. was only a few years ago at we were wondering if we ould be able to stay in this eautiful Monastery, which as desperately in need of ostly renovations. The genosity of our friends and enefactors has enabled us to emain in this sacred place, so

ideally situated for our ministry and so hallowed by the prayers of Brothers, guests, and visitors over the years.

Our employees and volunteers. We simply could not provide the ministry we do without the help of our creative and dedicated staff, and scores of others who advise us or contribute in other ways to our life and work. We are acutely aware of being part of the Body of Christ, with its many parts all working together.

Our postulants and interns. In our Rule of Life we say, "New members bring with them the promise of new life for our brotherhood." New life has come to us in the persons of our five interns this year and in the four new men who have entered the community since January. They have enriched our common life by their energy, enthusiasm, and good cheer, and by the many gifts they bring.

Our hearts are overflowing with gratitude. As Christians we try to express our gratitude to God primarily in two ways:

in our worship and in loving service. Worship is the foundation of our common life. We gather in the Chapel several times each day to offer our praise and thanksgiving and to pray for the needs of the Church and the world. We also celebrate the Holy Eucharist - that "sacrifice of praise and thanksgiving" which the Book of Common Prayer reminds us is "the principal act of Christian worship" - six days a week. The chief end of our worship is to express our gratitude to God - in words, and music, and movement.

Gratitude is also the reason for a life of service. With the Psalmist we ask, "How shall I repay the Lord for all the good things he has done for me?" Let me serve God by serving others; let me give what I have received.

Thomas Merton, a Trappist monk of the last century, once wrote: "To be grateful is to recognize the love of God in everything He has given us — and He has given us every-

thing. Every breath we draw? a gift of His love, ever moment of existence is grace... Gratitude therefor takes nothing for granted, never unresponsive, is co stantly awakening to ne wonder and to the praise the goodness of God. For the grateful person knows th God is good, not by hears: but by experience. And that: what makes all the different We live in constant depend ence upon this merciful kini ness of the Father and thus or whole life is a life of gratitue - a constant response to H help which comes to us every moment."

"Our whole life is a life gratitude," said Merton. How can we cultivate a spirit gratitude? Here are some surgestions:

 By deepening our awarene of the beauty and grace already present in our dail lives.

 By noticing acts of kindnes and compassion.

By leaving judgment to Go

By keeping alive our sense

wonder at the world and its Inhabitants.

By looking for signs of God's presence and activity in our own lives and in the lives of others.

By recalling what we owe others.

By listening and watching expectantly.

By praying the "General Thanksgiving" every day (Book of Common Prayer, p.101).

There are many paths that ad to gratitude, and to God. I came across a story recentabout a woman Zen master med Sono who taught one ery simple method of hlightenment. She advised veryone who came to her to dopt an affirmation to be said any times a day, under all onditions. The affirmation as, "Thank you for every ling. I have no complaint hatsoever."

According to the story, any people from all arenas f life came to Sono for healig. Some were in physical ain, others were emotionally

distraught, others had financial troubles, some were seeking the liberation of their souls. No matter what their distress or what question they asked her, her response was always the same: "Thank you for everything. I have no complaint whatsoever." Some people went away disappointed, others grew angry, others tried to argue with her. Yet some people took her suggestion to heart and began to practice it. Tradition tells us that everyone who practiced Sono's mantra found peace and healing. (The story comes from an essay by Alan Cohen.)

Sono knew the way to profound peace and joy was through gratitude. Hers is a practice you might adopt for a day, for a week, or for a lifetime. Notice the changes that come as we become aware of gratitude, the realization that we have been given a gift. Truly, life becomes rich.

Br. David Vryhof,
 Society of St. John,
 Cambridge, Massachusetts

Come, Follow Me

Come, follow me.
Follow me out of the nothingness;
follow me out of the desert of your mind,
for your dark night
is coming to an end.

Your bones are dried up; your hope is gone.

I was there.
I helped lift you onto the cross.
And I know your pain;
I heard you crying out.
I cried with you.

The darkness of your exile is now over, and my light will help you down. Come, come down now from the cross.

I am the resurrection and the life. You belong to me, and you bear my mark. You will thirst no more. So, follow me, follow me.

- The Rev. Chad M. Krouse, SJC

[Chad graduated from Hampden-Sydney College, received his Masters of Divinity from The School of Theology at The University of the South (Sewanee), and is a founding brother of the Society of Jesus Compassionate, a new religious community in The Episcopal Church.]

The New Testament Church

I Corinthians 1:10-18

There is a common refrain leard among well-meaning thristians: "We endeavor to be a *New Testament* church. We re going to be a *biblical* nurch. We are restoring the nurch to its New Testament implicity. We need to return to be New Testament church."

Some will scoff at such ubris, assuming that the standard of that bygone era is nuch too high. Who could ver hope to reprise the prise purity and power of the Jew Testament church in all f her Pentecostal glory?

Another response might be ask which New Testament hurch exactly did you have in hind, and which characteristics were you most hoping to eplicate?

The theological confusion in Galatia?

The overheated apocalypticism in Thessalonica?
The moribund faithlessness

of Sardis?

 The self-indulgent complacency of lukewarm Laodicea?

 Or — heaven forbid — is it that you long to be like the church at Corinth?

Corinth. If ever a church had succeeded in taking on the features of its surrounding context, it was Corinth. If making yourself culturally intelligible, relevant, and accessible were the church's goal, never was there a church more relevant and accessible than the New Testament church of Corinth. Relevant, accessible, intelligible . . . and nigh onto useless.

The Corinthian church bore the ethos of its city, not merely in that inevitable manner in which all things bear the imprint of their surroundings, but the holy church of Corinth featured all the unholy features of the unholy city.

 Corinth was notorious for sexual immorality, and of its sexual freedom, the church in Corinth was proud.

The city was famous for

social stratification, and to maintain its social distinctions, the church in Corinth was zealous.

 With respect to combative agonism which pitted one party against another in a zero-sum death match, Corinth showed itself superior, and the church in Corinth happily conformed.

A divided church is surely a tragedy and an unhappy thing. But a divided church is also an unholy thing. The particular unholiness in Corinth was that the people of the church were imposing their dysfunctions upon their leaders, presuming them to be champions for their divisions. They say: "I am of Paul; I am of Apollos; I am of Cephas." In other words, they are forging divisions between their leaders with the assumption that their leaders will, of course, play along. course," they think, "Paul, Apollos, and Cephas are like us; everyone craves honor, and if we make them our heroes and give each a following, surely they will play along."

It is this whole dysfunction al divide-and-conquer line of thought which Paul rebukes with great force in the following four chapters. Everythim about it is wrong:

 It is wrong to assume that co-laborers in the gospel are in competition with each other when God has gifted each uniquely.

 It is grievously wrong to tear limb from limb, a body which is none other than the temple of God himself.

 Above all, it is hopelessly wrong-headed for those whose life blood is the foolish tale of the crucified mess siah to contend for our own way and to rely on our vaunted wisdom.

This is Paul's dreadfully simple diagnosis:

- The church which supposes it might save the world by means of the weapons of the world will not become the world's savior, but its victim.
- A church that supposes it is changing the world, be-

cause the world and the church are becoming more like each other every day is deluding itself.

A church which stands up to pray, "I thank you God that I am not like this Pharisee" exerts a pitiful hubris which will precede a fateful fall.

We should not think, howver, that this dark and all-tooamiliar Corinthian picture is vithout hope. Indeed, there is ood news in Corinth! Bibliists, restorationists, primivists - and even some surivalists - have strained to ecome the New Testament hurch. And yet here we are, ffortlessly having become the New Testament church. Here ve are: the holy people of God comprised of the unholy perons of Corinth, mired in the ingodly ethos of a decadent ulture, divided by pride and partisanship. Dysfunctional, ossibly disheartened, pernaps even despairing.

But the last time I looked, God had not abandoned the New Testament church. The next time we meet her — not vet perfect and hardly unblemished she nonetheless rehearsing and confessing the faith once delivered to the saints. And if the letters of the next generation are to be any indication, she ascribes to an ethic which differentiates her from cultural degeneracy while speaking a language that degenerate culture can hear. If the succeeding historians are to be believed. for her faithfulness she suffers martyrdom, yet by her vigilance empires are toppled. Never perfect and sometimes shameful in her profligacy, she remains nonetheless Christ's holy bride.

If God be trusted, there is a future for the New Testament church.

Dr. Garwood Anderson,
 Professor of New Testament,
 Nashotah House
 Theological Seminary,
 Nashotah, Wisconsin

Visit us on the web at anglicandigest.org

Let Yourself Go

Shortly after my wife and I moved to Bluffton, friends took us on a boat ride down the May River. On many of the private docks were signs which read "NO WAKE" — a warning to cause no disturbance.

Many folks today are so wrapped up in themselves that it's as if they are walking around with signs tattooed on their foreheads - they're alone and miserable but their countenance and disposition convey the unmistakable message, "MESS WITH ME AND YOU'LL BE SORRY!" So intimidating are these folks that many Christians have been bullied into trying to go through life without causing so much as a ripple, unwilling to risk letting their light shine into the darkness.

When the Rev. H. R. I. Sheppard was installed as the Vicar of St. Martin-in-the-Fields on Trafalgar Square during World War I, the Bishop of London gave this charge:

Let yourself go. Let yourself go in a simple, sustained, trustful surrender of yourself to the ... great captain and offer all of your services. Let the thought of the great love that has chosen you called you, enter into you. Oper yourself out to it as the arid sand lies, open to the inflowing tide Realize all it means to be thus chosen by the infinite love to go out and witness to it and fight for it, and let all your manhood were come it and give yourself over the it.

At the beginning of summer and the boating season, I suggest that we heed the Bishop charge and look for opportunities among those who are basking in the sun to let the Son shine . . . that with saill billowing with the wind of the Spirit, we dare to tack against prevailing winds of culture cause a wake and rock a few boats, let ourselves go in the name of Jesus!

- The Very Rev. Dr. Charle E. Owens III Church of the Cross Bluffton, South Carolina



DIRECTION

OR EIGHTEEN years. I had he privilege of being under he spiritual direction of the 'ev'd Reginald Somerset Vard who was probably the nly full-time spiritual direcor in the English Church utside the religious commuities. For over 45 years he ravelled England to minister o individuals; he began his vork at the suggestion of Villiam Temple, then Archishop of Canterbury (Father Vard served as his spiritual lirector and as Honorary Chaplain), and, a few weeks efore his death, he received he first Lambeth Degree of Doctor of Divinity given by he present Archbishop of

Canterbury, Arthur Michael Ramsey.

Those few of us who have benefitted from the art of a spiritual director can witness to its incalculable value as an aid to spirituality. It surely is S in keeping with the first exhortation in the Prayer Book (page 85) which places such emphasis on the ministry to the individual soul. Sermons by their nature are a corporate effort and are bound to be general in their scope. Spiritual direction is the application of the Gospel to the particular needs of an individual. Just as we need the personal service of a doctor of medicine, so we need

the personal service of a physician of souls to cure spiritual diseases and to promote spiritual health. No man can be his own physician, spiritual or otherwise.

I am certain that one of the greatest needs of the twentieth century is to recover the art of the spiritual director, the pastoral care of individuals. By and large we now think of the needs of the masses (as indeed we must); but there is as urgent a need for a ministry to "the one" as to "the ninety and nine". We do well to note what Michael Ramsey said in York Minster in 1957: "The great truth of the Church as a family is being recovered and reasserted; but the implications are sometimes carried rather far. We are told that it is wrong to speak of 'my communion', and the training of individual souls in the way of prayer is often dismissed as pietism.' 'Corporate, corporate, saith the preacher, all is corporate.'

"Let us be watchful. It is all too easy in these days of cor-

porateness to be collecting people without really teach ing to them, or to ourselves the way of penitence; and prayer and penitence do no take care of themselves; it is in them that we need to learn and to go on learning. It is here that we may be losing vocations to the priesthood and vocations to other service es of God, for it is here, in devotion to our Lord, in the soul's being with Him, that vocations take root and grow."

To the individual ministry of teaching prayer, which the Archbishop (then of York now of Canterbury) speaks on above, Somerset Ward devot ed his life. We need more priests. We need more priestt who can give time and skill to spiritual direction. Will need more specific teaching in our theological colleges and in the parishes, on asceti cal theology, for "what shall it profit a man if he shall gain the whole world and lose his own soul?"

I am certain that the great est need of the Church is for

50 YEARS AGO

hore and better prayer, for it is the solvent of uncharity; it is the one hope for Christian inity. By it we learn how to eve under God's direction and how best to co-operate with Him in His work in His world. In those tasks we all seed help, the help which a good spiritual director can give.

Again to quote the archbishop of Canterbury: Let the Church renew in its wn life the primacy of the raining of people in the life of prayer, as the being with esus where He is, for love of fim: and there is the atmosphere in home and parish where His voice is heard and then can answer." — The Dean of Brisbane; taddled rom The Anglican, the newspaper of the Australian Church

THE BEST

ANGLICAN Churches have been too frequently accused of being all things to all men. They have too seldom been redited with being the best of all things. No Roman

Catholic could find Mass offered more beautifully than in an Anglican Church. No evangelical can show more sincerity than that of the selfeffacing sons of the English Church whose zeal deserves more appreciation than the world usually accords to those whose piety is not advertised. Better sermons than those of her clergy are not to be heard. Every Church can be criticized, and she has been criticized more than most by those who suspect her good manners, her fine churchly craftsmanship, and her historic claims; but in those things which give glory to God and which make life pleasanter to live, the Anglican Communion has done considerably more than most. Surely it can be said of no other that it has given the faithful a truer and more genuine spiritual life: that may or may not demonstrate her sacramental claims, but it would indicate some spiritual dispensation of which others might well take note. -Taddled from Orthodoxy

A sermon preached by the Rev. Gary Fertig in St. Thomas Church: New York City . . .

Christian Unity

THE BEST VACATION I ever had was exactly one year ago; I was in Venice and on this particular Christian Unity Sunday last year did what any sensible tourist would do: I went to the High Mass at St Mark's Basilica. The priest who celebrated the mass and preached the sermon (both in Italian), if his vestments and remarks were any indication, seemed blissfully unaware that Vatican II had ever happened. However, his sermon pleased me at the outset. Although I could not understand every word, I understood three specific words and I was glad to hear them: Catholic, Protestant, and Anglican. He went on to say how the pope had referred to the Anglican Church as a sister church and that pleased me, too. But all of a sudden, he concluded his sermon bluntly by saying that there would be no need for this Christian Unity Sunday if Protestants and Anglicans would just realize that the pope is the center of unity and place themselves obediently under his jurisdiction. That is most certainly one way to look at Christian unity, but it is not the way this preacher, loyal Anglican that he is, chooses to look as it.

I have a mighty task beforeme this morning for I feet compelled to plead with you in the words of the Prayer Book, "seriously to lay to heart the great dangers ware in by our unhappy divisions."

On the official level, the work of reuniting the Anglican and Roman Catholic Churches those that have most in common with each other, has slowed down considerable and in some places has ever stopped completely.

If we try to draw an analog

25 YEARS AGO

y between the work of euniting the churches and he work of reconciling a riendship, I think we can see what is happening. We can Ill speak of the hard work, pain, frustration, and setacks involved in reconciling friendship. Jesus knows better than any of us about his and His Cross before you on the Altar in all its horror and glory bears witness to what He endured to reconcile 1s with our heavenly Father. There has been a serious preach of charity on the part of both churches and just as it s in a troubled friendship, no one is blameless. The healing of the rift will take time and much hard work. Even hough what we have in common is greater than what eparates us, there are still ssues that "hinder us from godly union and concord" hat cannot be dismissed ightly. People have fought and died for them and in some places continue to fight and to die. People are refused he Sacrament of the Altar pecause of them. People have been refused Holy Matrimony in their name. Sadly, there is still between us some hatred and prejudice that God needs to take away.

To those on the official level in this important work of reconciliation, our prayers for support must be said and our words of thanks should go. God willing, an avenue of communication will always remain open; for that is a strong sign of hope for two estranged sisters.

But there is something else, and we need to muster the courage to confront it on this Christian Unity Sunday. Something far more personal, something closer to home than Anglican-Roman Catholic relations, nothing less than the unity of our beloved Episcopal Church, a unity that is being threatened by some highly controversial and emotionally charged issues on which the Church has acted.

These potentially divisive issues, about which each one of us is most certainly entitled to have opinions, are

very important because each one of them reflects a changing world and a changing Church striving to be faithful to Jesus Christ, the Lord of the Church, who "is the same vesterday, today and forever" as Scripture tells us. But I am afraid that we may have gone too far and by allowing the Church to become such an issue-oriented Church that we are dangerously close to forgetting that there is something more important which must never be forgotten.

Now let me take you into my confidence as I ask you to engage in a little thinking exercise with me. To think, to apply reason to a situation, you know, is a very Anglican thing to do. When you stop to think about it, and ironic though it may be, the Roman Catholic Church and the Anglican Church do share one thing in common. Sad as I am to say it, it is a breach against the Catholicism they rightly claim as theirs. We all know from Sunday School, Confirmation Class, and the Catechism, that the word Catholic means Universal. Now think. Something Catholic, something Universal, is by nature biggen than I am. Something Catholic, something Universal, is bigger than you are: And so it stands to reason that something Catholic: something Universal, is by nature bigger than the controversial issues confronting the Church and bigger than any and all the emotionally charged opinions about them which we rightly hold.

Christ tells us plainly what that something bigger is in this morning's Gospel where we meet Christ praying earnestly to the Father for the unity of the Church He was sent to build.

Why? Why does Christ pray for unity? What is a stake? Nothing less than Christ's entire mission in the world, a mission that is now ours as the Church. Christ tells His Father this plainly and St. John records it for us to remember. Christ starts by praying for his little band or disciples and then goes on to

bray for us when He says to the Father, "I do not pray for these only but also for those who believe in me through their word that they may all be one ... [Why?] so that the world may believe that thou hast sent me." (St John 17:20-(1) There is Christ's mission.

There is the Church's mision in every age: to invite all nen and women and chillren everywhere to believe in esus as the one sent by the father, who has His origin in he Father, who speaks the vords of the Father and does he will of the Father. What vill hinder and hamper that nission? What may in fact even prevent it from ever geting going? If we take Christ t. His word, a divided Church will.

St. Paul would be the first o tell us that this mission ntails the work of evangelsm. You are evangelists. You now, certainly better than I ould ever hope to, those whose lives are without purpose, those who suffer from intense loneliness, those who just cannot seem to

make sense out of the things that happen to them, and crave the friendship you have with Jesus which comes from believing in Him, although they may be unable to name Him. And I am not speaking only of lapsed Protestants and annoyed Anglicans and disgruntled Roman Catholics, who have been turned off by something the officials of the Church have said or done and as a result, have ceased to worship, maybe even ceased to believe in, the Lord of the Church and the very life of the Church, which I dare say is bigger than the officialdom is. I am speaking too of the countless number of people who walk by this place every day and have never heard of Jesus Christ; they need to know Him. And I am speaking too of those who could not care less about what happens here, along with those who are openly hostile to what does; they need to be won over to Jesus by the love, care, and compassion you can give them, along with the

invitation to join you, as you walk along the way of friendship with Jesus, a way of living by believing, that brings the peace that only God can give.

Christ tells us plainly. St. Paul bears witness to the truth that this is our mission

and that it is in God's eyes what He expects of the Church He sent His Son to establish. Christ prays earnestly for the unity of the Church which must be main tained and restored if we are going to live up to a divine expectation.

A Note to Lectors

I normally read the Scripture with a calm voice, trying to read it, as one old Scotsman put it, "as though I were listening to it and not as though I had written it."

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down, pay attention, and wake up to the present moment. They want help in realizing their hope that they can become more

truly alive.

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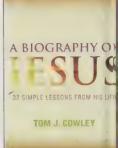
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"Peggy Rosenthal's insights, meditations, and suggested activities will enhance the spiritual practice not ally of those of us who already embrace prayerful knitting and ocheting, but, also, those new to the journey of needlework one with intention. This book will appeal to anyone, regards of faith tradition." — Janet Bristow, Co-founder, Prayer nawl Ministry

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ne Sacredness of Human Life: Why an Ancient Biblical ision Is Key to the World's Future, by David P. Gushee, istinguished University Professor of Christian Ethics and irector of the Center for Theology and Public Life at Mercer

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This authoritative book is the most comprehensive examination ever of the sacredness of human life. Encompassing biblical roots, theological elaborations, historical cases, and contemporary ethical perspectives, Gushee traces the concept of the sacredness of human life from Scripture through church history to the present day and argues that viewing human life as sacred is one of the most pre-

cious legacies of biblical faith - albeit one that the church ha

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Learning to Dream Again: Rediscovering the Heart of God, by Samuel Wells, Vicar of St. Martin-in-the-Fields, London, and Visiting Professor of Christian Ethics at

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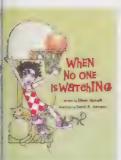
Learning to Dream Again is designed for Christians who have been in church for years but long to ponder the ambiguities and hard questions of faith and life and for new Christians who are just beginning to investigate how the gospel connects to their most searching questions.



The brief meditations aim at the development of a contemporary Christian wisdom that imitates Jesus' earthy humility shameful suffering, and effervescent joy. Through the lens this Christian wisdom and drawing on scripture, Wells examines a number of difficult personal and social issues: taxed abortion, torture, hunger, science, arts, and athletics, to name few. Always in these discussions he comes back to the persistent claim that the heart of God is always to be for and with a Learning to Dream Again beckons and enlivens our response God's unwavering love for and delight in us.

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When No One Is Watching, by Eileen Spinelli and David Johnson.

When no one is watching, it's easy to be brave — to dance and sing, growl and cheer. But when everyone's watching, this book's shy young narrator finds it far easier to hide. With her best friend, Loretta, though, she doesn't feel shy, embarrassed, awkward, or odd — not one bit. Together they're like two

reas in a pod, whether anyone's watching or not. Anyone who has felt shy will certainly recognize themselves in this adorable rook. When No One Is Watching will encourage audiences with as celebration of the value of a good friend. Ages 4-8.

tem E1209, (Hardcover, 26 pp.), \$16

lasreddine, by Odile Weulersse and Rebecca Pautremer.

It's time to go to market, so Nasreddine bads up the donkey and sets off with his ather. But when onlookers criticize his father or riding while Nasreddine walks, the boy is shamed. The following week, Nasreddine ersuades his father to walk, and let him ride



- but then people criticize the boy for making his father walk! Io matter what Nasreddine tries, it seems that someone lways finds something to disapprove of. Nasreddine is a legndary character popular in stories told throughout the Middle ast, and this clever story will bring him to a new audience. ccompanied by stunning artwork, this tale offers a gentle eminder to readers that it isn't always necessary to listen to the rorld's criticisms. Ages 4-9.

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Can Christianity Survive?

An aggressive and outspoten segment of modern society s doing everything in its power to destroy Christianity. The first wave is to push it out of the public forum, and the next will undoubtedly be a novement to suppress it altoether. The question is often sked today as to whether Christianity (or religion itself) an survive this onslaught. The answer is simple: Yes! Throughout history Church has faced enemies who have sought to destroy it, and Il they have ever accomolished is to strengthen it. imes are changing and the lays of easy and socially cceptable Christianity may be in their way out, but the Faith vill persist. As Bishop Fulton . Sheen observed many years go, we are watching the end of Christendom, but not the nd of Christianity. Christinity is that Faith deposited nce and for all time with the Apostles. It was given to us by

God, and it is for all people. As

the rabbi Gamaliel observed two thousand years ago, if it is of God it cannot be stopped, and if it is not there is no need to fight it because it will die by itself (Acts 5:33). Christendom, on the other hand, was that long period when the vast majority of Americans and Europeans claimed to be Christian and the Church was a central focus of daily life. Christmas and Easter, despite their secular overtones, were acknowledged to be the celebrations of the birth and resurrection of Christ and public prayer was commonplace and expected.

The era of Christendom is disappearing and it may be just as well. It was too easy to claim to be a Christian. As a result, we tended to take the faith for granted. People went to church on Sunday because it was what one did on a Sunday morning. Everyone expected it of them. The churches were full, but I wonder how many people, even some clergy, really understood what was going on there. There is a difference between going to church and

worshiping God. One is a matter of routine, and the other is a conscious spiritual activity. All too often the twain do not meet.

Perhaps now that Christendom is dying we can get on with the business of Christianity. When we consider that the Church's mission is to bring us to everlasting life, we have to realize that this is serious business. The work of the Church is not to sponsor soup kitchens and promote social justice. These are signs of faith, not its purpose. The work of the Church is to save souls. This requires prayer, an understanding of what the Church teaches, and a willingness to put those teachings into practice. To live up to those expectations requires discipline and a conscious attention to one's spiritual life. It takes very little effort to be a part of Christendom, but to be a Christian is hard work. It's good work, though, and the pay is extraordinary!

 The Rev. Richard R. Losch, St. James', Livingston, Alabama



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DEATHS **

THE REV. JOHN LANE DENson III, 89, in Nashville, Tennessee. A naval aviator during World War II and member of the founding class of the Episcopal Theological Seminary of the Southwest, 1951-1954, he subsequently became president of the Alumni Association and member of the Board of Trustees. Fr. Denson came to Nashville as rector of Christ Church in 1965. Subsequently, he served as rector of St. John's, Old Hickory, and was a nominee for Bishop of Tennessee in 1985. In retirement, he served as interim chaplain at St. Augustine Chapel, Vanderbilt, interim rector of St. Mark's, Antioch; and priest associate at St. Ann's, Nashville. He was a

THE REV. CANON DENISE G. HAINES, 73, in Summit, New Jersey. A graduate of General

Fellow of the College of

Preachers of the National

Cathedral, Washington, D.C.

and founding editor of The

Covenant Journal.

Theological Seminary, she was ordained deacon and priest in 1977. Her ministry included serving as chaplain supervisor at Allentown State Hospital and as rector at St Paul's, Chatham, New Jersey. In 1983, she was named Archdeacon for Missions and Urban Ministries for the Diocese of New-

ark. She co-authored, with

Bishop Spong, Beyond Moral-

ism, a Contemporary Discussion;

of the Ten Commandments. From

1989 through 2004 she created

training programs for the development of hospital chaplains at Jersey City Medical Center as well as at St. Luke's Roosevelt Hospital and the Health Care Chaplaincy in New York. She held leadership positions in the Association for Clinical Pastoral Education and was given a lifetime

achievement award from the

ACPE in 2010. After her retire-

ment from the health care chaplaincy, she returned to

Calvary Church in Summit as

an associate.

THE REV. THOMAS LEWIS HASTINGS, 94, in Tupelo, Mississippi. A 1945 graduate of General Theological Seminary, he served as a dedicated priest five years in Kentucky, five years in North Carolina, ten years in Georgia, and for thirty years in Mississippi. From 1966-1985, he served at Epiphany in Tunica and Church of the Holy Innocents in Como. In 1985, he retired from the active priesthood. From 1985-1995, he served as Priest-in-Charge at St. Stephen's, Batesville, and Nativity, Water Valley. As priest, he was known for caring for his congregation and for serving God and his community. He also loved serving as camp chaplain at Episcopal youth and adult summer camps.

THE RT. REV. GEORGE EDWARD HAYNSWORTH, 90, in James Island, South Carolina. Bishop Haynsworth was called into active duty during World War II. He graduated from the Citadel and then received a theological degree from the University of the South in 1949. He was ordained a priest

in 1950 and served parishes in South Carolina and Savannah, Georgia. In 1960 he began mis-sionary work serving people in El Salvador, Guatemala, Hon-duras, and Nicaragua. He was: ordained missionary bishop off Nicaragua in 1969. He also served as bishop in charge of El Salvador. Upon returning to the United States he served as: executive for world mission in church and society at the Episcopal Church Center in New York until called to become assistant bishop of South Carolina in 1985 where he served until 1990.

Morris, Jr., 76, in New Orleans, Louisiana. Father: Morris graduated from the Seminary of the Southwest in Austin, Texas, and served as chaplain at Davidson College, the University of Mississippi, and LSU before initiating a 27-year tenure as rector of All Saints' in River Ridge. Besides being All Saints' pastor, Father Morris was head of the diocesan communications department. For 35 years, he wrote

regularly for Churchwork. After retiring from All Saints', he served as theologian-in-residence at Christ Church Cathedral.

♣ The Rev. Terry Parsons, 65, in Bay City, Michigan. She served as stewardship officer for the Episcopal Church from 1996 to 2008 in New York City and was actively involved in stewardship campaigns for congregations throughout the country. She graduated from General Seminary in 2010, was ordained and called to serve as vicar of St. Alban's in Bay City.

WAGNER, JR., 91, in Norfolk, Virginia. A veteran of World War II and graduate of Seabury Western Seminary, he served Holy Trinity Cathedral in Paris, France, St. Bartholomew's, New York City, St. Mark's, Islip, and Trinity, Portland, Oregon, before retiring in 1991. In 1992, he served as interim Rector of St. Paul's Within The Walls, Rome's Historic Church. He served

Christ and St. Luke's, Norfolk, in his retirement.

THE RT. REV. HUNTINGTON WILLIAMS, JR., 87, in Charlotte. North Carolina, In World War II, he served with the 87th Infantry Division, Third Army, fought in the Battle of the Bulge, and helped liberate the concentration camp Buchenwald. He was awarded the Bronze Star and Infantry Badge. He returned to Harvard, graduating in 1949, and entered Virginia Theological Seminary. As Episcopal priest, he served parishes in Maryland and New York before becoming rector of St.1 Timothy's, Winston-Salem, North Carolina. He served as the Rector of St. Peter's in Charlotte from 1963 to 1990, when he was consecrated Bishop Suffragan of the Episcopal Diocese of North Carolina. He served as bishop until retiring in 1996.



Rest eternal, grant unto them O Lord, and let light-perpetual shine upon them.

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The Life-Giving Power Of God

We find in the Bible many mysterious figures where tantalising allusions provided fertile suggestions for later imaginative embroidery. One of these, in the Book of Genesis, is the figure of Enoch, of whom it is simply said that he "walked with God; and he was not, for God took him."

From that bald statement a tradition began which found expression some centuries before the time of Jesus in the apocryphal book of Enoch. Enoch is taken up into Heaven, and finds himself facing a wall with tongues of fire surrounding it on all sides. Enoch says, "I entered into the tongues of fire." He sees a

vision of God and is transformed by that vision.

On the Feast of Pentecost, or Whit Sunday as some call it, the Church celebrates the gift of the Holy Spirit, the energising, life-giving power of God. St. Luke, in the Acts of the Apostles, tells of that coming of the Spirit in a gusting whirlwind from Heaven, and in tongues of flame, which light on the heads of the apostles. They are given the gift of communication, so that the Gospel of salvation they proclaim is understood by those speaking many different languages the old story of the Tower of Babel is reversed. Communion and communication replace division, separation, and the barriers of language. The tongues of flame of the heav-

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enly city dance on the heads of the apostles, the joy of Heaven to Earth comes down.

The Spirit, the life-giving energy of God, impels the apostles out into the world in mission, gathering men and women into a new and universal community. The Spirit is transforming. "The love of God has flooded our hearts," writes St. Paul of the gift of the Spirit.

The church, whose life and identity is given by the Spirit, is marked as one, holy, catholic, and apostolic. At times in the history of the Church, movements of revival with their claims of inspiration have seemed to represent disorder and threat. Methodism was dismissed as "enthusiasm" in the 18th century.

Yet the Spirit is always about an energy ordering in love, from the first Genesis story of Creation when the Spirit sweeping over the waters of chaos brings order, as well as energy, vitality and new life. Without faith in the transforming life of the Spirit of God, the Church becomes

dry and desiccated.

In the 12th century Joachim of Fiore, a fiery Calabrian abbot, looked forward to a time when the institutional Church of Peter would be replaced by the spiritual Church of John. That apocalyptic hope echoed down the centuries of European thought in the Utopian longings of many radical groups, touching the German Romantics, as well as Blake and Yeats, and (in a secular form) Karl Marx. D. H. Lawrence wrote of his conviction that it is the "Holy Ghost we must live by. The next era is the era of the Holy Ghost."

Pentecost challenges us to look beyond the selfish bribery of political panaceas to the more radical transformation the Spirit brings — the grace which transforms our hearts and lives, the tongues of flame and the wind from Heaven which makes sinners into saints.

 The Rt. Rev. Geoffrey Rowell, Bishop of Gibraltar in Europe

"... that they all may be one..."

A graduating medical student, chosen among the seventy graduates because he was "the class cutup," gave the commencement speech. The professors were on pins and needles not knowing what to

expect.

The young man was obviously nervous. He spoke about what he'd learned in dealing with patients and learning their stories. He realized they were real people, not just a machine he was called upon to put new parts into. He realized he was part of a team of doctors, nurses, and even janitorial staff. He was one of many, all dedicated to the cause of relieving suffering and improving life. He said if they all worked as a unit, the results would be profound.

I couldn't help but make the connection between what he was describing and parish ministry. I have been asked many times about my training

in seminary. "How does it relate to what you do?" I am also asked, "What is the most difficult aspect of what you do?" Am I educated? Yes, I have a diploma and the Church ordained me. "See — look, there are the documents, framed, on my wall." And what does this have to do with what I do?

My training was excellent. Some of it actually returns to me as I live out my life as parish priest. I remember reading ancient texts until my evelids slowly shut, finding my head on the book and the clock reading 1:30 a.m. I remember regurgitating theological formulas onto papers and gleefully getting them back with my merely satisfactory grade, then rushing out to my son's school to meet with the principal and his teacher because some bully had consistently slammed my son's desk over whenever the teacher left the room.

My response to what is most difficult has been consistent as

well. I see the same problems resurfacing in people's lives year in year out. "I must not be making much of a difference," I think. Much like the new doctor, I have an appreciation for the network of caregivers that make up the church. My importance is limited. No one will become better because of my gifts alone. I see healing in people and families whenever a united team comes together with a common purpose - to grow the love that healed all of us. Each of us has a role to play.

At a continuing education event years ago, I sat in a circle with four other priests (all five years out of seminary). We were asked to give a definition for what we do. The first responded, "Cruise director." I almost gagged. The other three responses didn't seem much better. My role as priest is intertwined and complemented by many others. My role is to administer the sacraments and faithfully proclaim the gospel. Beyond that, we all live out the mystery of being the body of Christ together, united as one.

Jesus prayed, "...that we all may be one." Jesus knew that love is the binding agent.

When people are united in love, all will be drawn to this love. When someone gets a bad diagnosis; when parents learn their fourteen-year-old daughter is pregnant; when a marriage of thirty years ends because of infidelity; when a 55-year-old loses a job right after open heart surgery; these folks don't ask to see your degrees or awards. They want someone to give them hope. They want someone to lead them to a lifeboat where others are waiting to row them home.

Our Church will grow and thrive by having love as the binding agent. The quality of our relationships with each other will determine whether someone will want to get into our boat.

The Rev. Steve Gruman,
 St. Matthew's,
 Madison, Alabama

Gathered Together

Ne are a faith gathered in ommon by books. As in udaism and Islam, Christianty's sacred writings are essenial to our understanding of God, our relationship to Divinity, Creation, and to each ther. Christians also know esus as the Eternal Word of, rom, and with God. Through he experience of community nd worship we are able to ully know Jesus in our lives. For Anglicans, the Book of Common Prayer is a rare gift hat places in every member's and the breadth of our hurch life together. With the Bible, a prayer book, and tudy, anyone could maintain Anglican worship. If you fold n some friends, a hymnal, a hrice annual priestly visit, nd access to a bishop, you nave got yourself an Episcopal parish. Our books knit together community to manifest the Body of Christ. So, when I am alled a "by-the-book-priest" I ake pride in it. Delving into our scriptures, the Book of Common Prayer, and traditions spun from those anchors is a reminder that this church isn't mine or yours. It is Christ's and meant for the community into which it is set.

Many of us were drawn to the Episcopal Church from other traditions. We find here spiritual empowerment and acceptance because of the common threads of the BCP that make room for a variety of experiences and perspectives. One of our gifts is the sacrament of Confirmation, another is Reception. If baptized as young children or without a bishop present, confirmation is our opportunity to make a mature affirmation of faith before the Church catholic by declaring our faith to a bishop and receiving the Holy Spirit by the laying on of hands. (Read Acts and you will find Peter, Paul and other apostles granting this anointing.)

Reception into the Episcopal Church is a bit more confusing rite. It must be done by a bish-

op and asks the same level of study and exploration of people being received as those being confirmed. If one has already been confirmed by a bishop in another denomination, do we ask it again? No. Here is what the Bishop says, "Christian, we recognize you as a member of the one holy catholic and apostolic Church, and we receive you into the fellowship of this Communion. God, the Father, Son, and Holy Spirit, bless, preserve, and keep you. Amen. (BCP 418)"

In going through preparation for Reception, I and the diocese have the opportunity to receive all the jewels you bring to us from where you have been. In our rite, then, we are able to make tangible what is already true: a member of St. James is a person who has embraced the Episcopal Church and shows care and commitment to this parish and to Christ.

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Dignity

Many of our parishes take astifiable pride in holding uiet services that are dignified a the Episcopal tradition. But, here are different definitions on't always fit the traditional episcopal mold.

One of our former parish nembers has Down's Syntrome. Several years ago, she ad the courage and desire to ead the Old Testament lesson uring a service. It was arranged and she practiced hard. It was almost unintelligible and at the nd of the reading, a visitor poke to a friend and said "We youldn't let that happen in our arish. It isn't dignified." The

visitor completely missed the point. Another lesson was being taught.

A not-for-profit organization called Reaching Maximum Independence (RMI) uses some of our facilities during the week. It is a group that helps adults with intellectual and developmental disabilities in the San Antonio area. Down's Syndrome is common, although not the worst of the problems that their clients face. RMI needed help and we were glad to give it. What we did not expect was that several of their clients would join us for Sunday services. Many wanted to participate more fully in the Episcopal Church. We have had Baptisms and Confirmations. Some of the classes had

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e-mail minister-general@fodc.net or call 716-652-6616 to be extended and modified but it was within our reach and we did so.

As in most parishes, we have had a shortage of young people who were willing (sometimes with parental pushing) to be Acolytes. Since the acceptance of the RMI folks into our fold, we no longer have a shortage of Acolytes as they are some of our most enthusiastic volunteers. Yes, some are in their middle age. Despite being under the eagle eye of our Verger, there have been occasional mistakes and some have caused a bit of laughter. We can live with those mistakes. Also, one of the RMI clients has joined our choir. Her presence is staunchly defended by other members of the choir and while she may not have the best voice, at least she is trying. That is more than many of our parishioners can say.

In centuries past, the Church was a place of refuge for those with intellectual and/or developmental issues and it is for our dignity that the tradition continues.

Ron Johanningsmeier,
 San Antonio, Texas

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Tradition and Trust

It would be hard to find a place that is more traditional han St. John's. That's kind of ur niche in the market so to peak as people are attracted o our history and liturgy. It's ot only what we do but how ve do it that appeals to our ongstanding and newer nembers alike. It could even e said that our traditional pproach represents somehing strong and steady which he citizens of our community raw on whether they have ver attended worship here or ot. Just knowing that we are ere, and have been here since 834, is a witness to the Imighty God's constant race and mercy.

grew up in the Episcopal Church, an old parish located in the middle of downtown in southern capital city. I also rew up in a time when a lot was changing. The civil rights novement was taking place. Questions about our involvement in Vietnam and the thics of our government

were being asked. In the 60s and 70s, doing things in a different way became the fashion. It was a time of unrest. Yet the church I attended seemed to stay the same in most ways. As I grew up in a shifting world, the church taught me, subconsciously at least, that God was changeless. It was a message that provided me a secure and peaceful foundation as I searched for my own purpose in a world changing quickly.

Even though the church gave me that sense of steadiness, it was actually changing pretty dramatically itself, I now can see. I only remember one rector all through my childhood, adolescence, and early adulthood. But there were lots of changes around him. Many associates came and went. We experimented with numerous trial liturgies and finally changed the only prayer book I had ever known. Women began to serve on the Vestry and the Episcopal Church began ordaining women. These were dramatic changes.

And even the rector, who was such a constant, was a man who boldly embraced changes. He was forward-looking and seemed so secure himself in the constancy of God that he could lead us through big changes with a sense of calm.

Tradition isn't just doing the very same thing over and over again. Tradition isn't even something that looks primarily at the past. Tradition involves embracing God's grace as we have known it in our history in such a way that we can look ahead with a sense of promise and trust. Superstition suggests that it is only in the obsessive repetition of our habits that we can impose any control over events. Tradition suggests that only God actually has any control and that we are to put our trust in him above our own desires. Tradition does look to the past but only to gain hope and grounding for what is to come.

Interesting, isn't it, that the Episcopal Church is consid-

ered to be among the most trai ditional of all churches ye also is among the most prov gressive. Our liturgy ii remarkably similar to whan has been done since the earli est years of Christendom Other churches have given up on the traditional form on worship. We continue to hold it fast. Yet we allow for ques tions of faith to be asked, deep mysteries to be pondered, diff ferences of opinion to by expressed. Tradition, it seems gives us the safety to delv deeply into life's harder ques tions. As we return to that which is age-old, we are bette equipped to evaluate all thi changes taking place aroun us. Tradition prepares us for changes that are needed.

God is changeless. But God in unlimited. God is so changed less that he encompassed change. For humans to equate God's changelessness withour own desire to keep everything just the way it is certainly is not what God intended God's changelessness challenges us to grow and change

n many ways. The value of radition is that it keeps our ocus on the eternal ways of od and that allows us to deal with necessary changes here nearth.

Often we confuse tradition with just keeping everything the same. Tradition evolves and grows. Tradition carries into all that is good. The otion that everything that is good has already been done the pretty shortsighted.

Tradition is trustworthy as points to God who forms ust itself. Trust, by its very

nature, is something which moves forward. When I trust, I draw on what has been accomplished thus far, and I live in the hope that what is coming will be good for me.

Tradition and trust. Don't cling too tightly to what you are comfortable with. Tradition and trust do not hold us captive. They empower us to live into the fullness of today and tomorrow.

The Rev. Robert C.
 Wisnewski, Jr., St. John's,
 Montgomery, Alabama

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Holy Desire

Desire in the Christian mind has falsely become the enemy of executing God's plan for our life.

A young postulant who was testing a vocation had a real desire to serve the Church. In discernment, he began to question his wish to be a priest and feared that his ego was driving this decision. He began to rebuke himself for being egocentric. It was complete repudiation of inward desire that cost an opportunity to serve the Church, that missed the call of God.

E.M. Bounds expresses the importance of desire in the life of a Christian by saying, "Without desire, there is no burden of soul, no sense of need, no ardency, no vision, no strength, no glow of faith. There is no mighty pressure, no holding on to God, with a deathless, despairing grasp..." That is the tenacity of the soul that defines holy desire; human desire seeks to romanticize events, it seeks self and not the will of God, it

soon becomes weary the gives up. We must be cautious to avoid that desire. Hold desire is that persistent inward drive to do what God has planned for us.

Our enemy seeks to discourage us from doing the work of the Church, as in the story of the young postulant. However, holy desire also prevails perhaps it was maturity or just the timing of God but the desire within the young man heart did not become wear and did not give up but rather it grew like the small embed that becomes a roaring firm until his inward desire over powered his fears.

God uses our hearts and minds to direct our paths. We must be sensitive to his direction and not so quick to reject our heart's longing. That yearning of the heart might be the prompting of God with holy desire.

The Rev. John Thoma
 Ayres, St. John's
 Mechanicsville, Marylan

Common Myths About Preaching

Myths abound in our culure. The field of homiletics is o exception. We are also the ecipients of a number of common misconceptions that reatly reduce the power of all nose hours of Sunday morning preaching.

Consider these six myths.

First myth: Sermons are rgely irrelevant in today's orld. Many pastors have een heard to say, "I don't now what I preached on last unday. How is anyone else apposed to remember?" The nplication is that preaching as little more value than a ep talk. Fortunately, this is ot the experience of many eople. I have done surveys of ermon recall following dyamic deliveries. Ninety per ent of those in attendance emembered the basic mesige after one week, and fifty er cent after six weeks. Some eople even speak of homilies om years ago that blessed em with exactly what they

needed at that time. Clergy and lay people need to know that when parishioners come back week after week, it is because they experience many sermons as vehicles of blessing for personal growth in faith and life.

Second myth: The sermon must be aimed at people's heads rather than equally at the mind and the heart. William Vaughan Jenkins and Heather Kayan published a fascinating piece of homiletic research, "Sermon Responses and Preferences in Pentecostal and Mainline churches, in the Journal of Empirical Theology.

Three conclusions stand out. First, "The data showed that Anglicans desired significant intellectual content . . . compared to Pentecostal members." Second, "Participants from both churches responded to sermons in a predominantly emotional way." Third, members of "both churches wanted to hear sermons on grace and forgiveness" above all other topics. Despite our preference for cognitive material, we

clearly judge sermons by their emotional appeal, and prefer homilies on personal faith issues.

Third myth: A university education is extremely important in preparing one to be a good preacher. A survey of 20 randomly chosen Anglican sermons from Nova Scotia to British Columbia produced the lowest ratings of any group studied. Apparently the worst preaching in Canada comes from our pulpits!

If the myth were correct, we would be among the best, not the poorest, preachers.

It should also be pointed out that some of the most powerful and moving sermons I have assessed were offered by Anglican priests. The homilies one often hears in our churches tend to have lifeless introductions, poor illustrations and very weak applications. Think about it . . . if you don't have a strong and measurable application, what is the point of preaching?

Fourth myth: God's truth is more important than appeal techniques. Of course, this is true to a degree. But if the presentation puts one to sleep God's truth gets lost. On a number of occasions, whill acting as a guest preached I have been stopped at the door after the service to hear something like, "You ruined my Sunday morning!" When asked why, the answer is, "didn't get my usual nap during the sermon time."

People want to be wakened as it were, with a message that is quickly grasped, contains some humour, and touches them in a direct and relevant way.

Fifth myth: Clergy believe their friends are excellent judges concerning the effectiveness of their sermons. When someone cares for the preacher, they tend to overlook any weaknesses. The lact of helpful feedback means that, over time, the preaches settles comfortably intrimperfections, until these become second nature and difficult to correct.

Final myth: Sermons and generally too long. After all, is believed, the average per

on is able to concentrate only or the length of time between elevision advertisements. This is true only when the steners are not being fed with stimulating, challenging naterial.

A priest in one of my omiletic programs decided extend his sermon from 12 18 minutes, using the extra me to present more mature naterial. He took this step rith trembling and in fear, as e expected very negative eactions. At the church door, e was wonderfully overcome y the many compliments and equests for more similar sernons. I have listened to 45inute sermons in other enominations and observed nat the listeners' attention as held to the end.

These six myths are robbing oth clergy and parishioners of the blessings of the average nglican homily. It has been nid that the sermon is a effection of the life of both the stener and the preacher. Each challenged to respond in ome way by the message and the medium.

Preaching is a more powerful tool for God's truth and an inspiration for personal growth. Clergy may be confident that God will use their homilies to inspire people when they speak to both the head and the heart with an appealing and relevant application. Those who sit in the pews are challenged to reflect on what God is saying through the particular message of the moment and then to respond meaningfully.

The Rev. Robert Hartley, via the Anglican Journal

[Fr. Hartley is a retired Anglican priest whose hobby is researching homiletics and teaching powerful preaching to small groups of clergy.]

About the Cover

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We honor the work and life of one of our earlier editors, Tom Goddard. His block print artistry graced the covers of TAD in the 1970s and the covers this year will recreate some of those for our audience of today.

Take Up and Read

Gilbert Tennent, a preacher near the center of the Great Awakening in the 1740s, earned a place in history with a sent mon titled "On the Danger of an Unconverted Ministry." I do not argue his point because I fear clergy who read only books on conflict management, church growth, and the latest trend in evangelism. The sermon I want to hear is "On the Danger of Ministers (and Christians) Who Do Not Read." Henri Nouwer argued well in *Reaching Out* how believers need to read theology, philosophy, and great novels in order to grow spiritually Said simply, good Christian reading prepares one to be controlled by God rather than seeking to control the world.

Admitting this fear, a book announcement caught my eye as I skimmed *The Huffington Post*. It appeared initially as a list of 25 Books Every Christian Should Read (HarperCollins, 2011 Which books should every Christian read? I looked again. This was no list of popular theology or ways to improve your prayed life in thirty days. A group of editors built an anthology of selections from twenty-five classics they argued everyom should read. Research revealed that Richard Foster, Dallas Willard, Phyllis Tickle, and Richard Rohr compiled the list and selected passages in the book under the aegis of the spiritual renewal group Renovaré. The book contains excerpts from:

On the Incarnation
Confessions
The Rule of St. Benedict
Sayings of the Desert Fathers
The Divine Comedy
The Cloud of Unknowing
Revelations of Divine Love
The Imitation of Christ

Athanasius Augustine Benedict of Nursia

Dante Alighieri

Julian Norwich Thomas á Kempis The Philokalia
The Institutes of Christian Religion
Interior Castle
Dark Night of the Soul
Pensées
The Pilgrim's Progress

Practice of the Presence of God A Serious Call to a Devout and

Holy Life Way of a Pilgrim Orthodoxy

selected poetry
The Brothers Karamazov
The Cost of Discipleship

A Testament of Devotion The Seven Storey Mountain

Mere Christianity

Return of the Prodigal Son

John Calvin

Teresa of Avila John of the Cross Blaise Pascal John Bunyan Brother Lawrence

William Law

G.K. Chesterton
Gerard Manley Hopkins
Fyodor Dostoevsky
Dietrich Bonhoeffer
Thomas Kelly
Thomas Merton
C.S. Lewis
Henri Nouwen

The concept held my attention. The books present some of he most famous voices in Christian history. It sounded like a urvey of Christian thought and spirituality, of many pproaches to God and Christian life. I reviewed the list again. Questions arose quickly. How many had I read and loved (or ead and hated, or read and forgotten)? Then I asked myself if should read them all. Is the list complete? Would a person eading all these books gain a full sense of Christian life or chieve extraordinary spiritual knowledge?

The challenge of reading twenty-five Christian classics felt too good to pass up. I decided to read (or reread) the books in their entirety, not just the excerpts the Renovaré group assemled. Some of the books were old friends I wanted to spend me with. Other books left me puzzled, perplexed or challenged to complete the book. I wanted to surrender to the bulk of *The Brothers Karamazov* and give up somewhere in volume of Calvin's *Institutes*. I also found early in the process that the answer to many of my first questions was no, but not without respect for the compilers of the book.

The list of twenty-five books could not be complete. A reader working through Richard Foster's book (or reading the full texts) cannot gain a full sense of Christian knowledge or spirituality. The reason comes from the reality that the length breadth and depth of Christian writing is vast. No list of twenty-five or even one hundred books draws enough examples or great Christian writing to satisfy every believer who seeks as much insight as possible. I discovered some writers and books should have been included but did not make the list. One or two texts gained a place on the list for reasons that did not seem clear even after reading all twenty-five books.

Leaving the complaints aside, should Christians be familiate with these books? Yes, and with many more. This list is value able in spite of its flaws. For example, I learned to respect Gerard Manley Hopkins' poetry as an English major. Is his work more significant to Christian literacy than the poems of George Herbert, John Donne and hymn writers like Charles Wesley? I believe great Christian poetry includes Herbert and Donne, and James Weldon Johnson's *God's Trombones* and T. St. Eliot's *Four Quartets*.

The issue of timeliness also made me pause. Have G. K. Chesterton's ruminations on Christian tradition become so dated that the reader needs a guide to late-Victorian and Edwardian culture to fully appreciate *Orthodoxy*? Calvin was the systematic theologian of the Reformation, but can one ignore Barth and Tillich?

The anthology points out a simple truth: Christians in the 1st century lack a broad understanding of the faith. Renovaré's book meets a need by introducing readers to some of the most notable books.

A person or parish study group can do much worse than to tart with Renovaré's text, but 25 Books Every Christian Should Read offers only a beginning. The next step in spiritual growth is to read the entire book excerpted in the anthology, especially hose selections that fascinate and those that challenge the leader. If Athanasius' On the Incarnation of the Word of God raises questions about the nature of Jesus Christ, read books that discuss how our doctrines grow and change. C. S. Lewis' Mere Christianity introduces our faith beautifully—but should we stay where Lewis ends the book? Perhaps the next book asking us o "take up and read" is Augustine's Confessions or Thomas Merton's The Seven-Storey Mountain. Perhaps the next step from Mere Christianity leads to Dietrich Bonhoeffer's Cost of Discipleship or his Ethics— or Martin Luther King Jr.'s account of the Montgomery bus boycott.

One does not need to read all twenty-five books to start rowing in faith, understanding or discipleship, but reading he Christian classics opens the mind, heart and ears to the oices that helped faith survive and thrive to this day. To read reat Christian books reminds us how faith in God and Jesus is personal and a community experience that must grow. Thoughtful reading may even lead to writing a new classic of Christian faith, which would be very good.

- The Rev. Allan J. Ferguson, Homer, New York

The Rev. Allan J. Ferguson is a retired United Methodist minister. He plays bagipes, volunteers with the Cortland Fire Department and writes as often as he can a variety of subjects.]

Who Is God?

I recently had a conversation with a woman who has given the last 58 years of her life to the service of the Lord. We told stories of our past, recalling influences that shaped us and brought us to where we are. Her stories made my remembrances seem trivial in comparison, but, gracious and selfless, she seemed interested in hearing about me. Our conversation deepened from an exchange of surface pleasantries to tales of life-changing episodes and my new friend told me about a moment from long ago that remained a spiritual touchstone for her.

While in a graduate-level class with eleven other students, her professor asked, "Who is God to you?" Indicating that each student would be required to give an answer, he added this caveat: "When giving your response, you may not use the words Jesus, shepherd, or savior." She told me that as she listened to the others answers,

none sounded like the Goodshe knew and loved. "They kept using words like 'judge'," she recalled. "But I knew that that wasn't how I understood God, yet I couldn't come up with an answer for myselff Finally, right before my turn came, a song that I had been taught in the third grade came back into my mind — a song have not heard since I was nine years old. And I gave my answer: 'God is my friend.'"

One of the most important questions for a Christian to ask is, "Who is God to me?" Despite its importance, I do not remember ever asking myself that question until ii was posed to me by this new found sage. Who is God to me? Is he a friend? Is he father? Is he a judge? Do think of God as the Almight One? Or is he the Intimate Comforter? Yes, God is all on those things, but how do you see him? Which is the God or your faith?

Over the last several months, I have had conversal tions about God remind methat, although most of us worth

ip the same God, few of us are an understanding about no God is. When I talk about d, I bring my own perspece to the conversation, but metimes I communicate a th that only seems true to me of us - maybe only to e. Likewise, when I hear othtalking about God, part of wonders whether we read e same Bible. Given the versity of religious interpreion in our world, what does mean for us to think about same God in such substanlly different and sometimes ntradictory ways?

As the prophet Malachi rote, "I the Lord do not ange" (3:6). Malachi wanted e people to know that God's omises are certain - that, ough people may stray from od's precepts, God remains thful. Although God may be e same yesterday, today, and rever, we are not. As we ange, the ways in which we k about God change. Since od was first recognized by r ancient ancestors, we have arched for a deeper and arer understanding of who God is. We undertake that search in two ways: as the community of the faithful and as individuals on a journey.

I asked twelve people gathered together the question posed in that graduate school classroom years ago. Not one person said judge. Several spoke of intimacy with God. One person - coincidentally the last to answer - called God her friend. As our conversation continued, we acknowledged that our understandings of God change over time. "It is fluid," one person remarked, underscoring how that impression is shaped by the circumstances of life. His observation may be the most important truth of our faith.

God, although constant, shows up in my life in ways

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that minister to me in my particular situation. When I need a bedrock of certainty, God is the foundation upon which I can stand. When I need the comfort of a tender touch, God is the compassionate one whom I seek. Always, I am called to ask myself, "Who is God?" We ask because the answer changes even if God does not, and the process of asking and listening to one's heart for the answer is what counts. If we want our relationship with God to grow and evolve, we must recognize that how we think of God changes over time. That recognition gives our relationship with God life.

The Rev. Evan D. Garner,
St. John's, Decatur, Alabama

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Humility: Rest for Your Soul

"In the life of earnest Christian of those who pursue and profesholiness, humility ought to be the chief mark of their uprightness."

Striving for spiritual grown is constantly being under mined by pride. No matth how deep our yearning fit holiness, we have times who we are self-centered and serish, when we believe we have the power to control our own life. All of these usurp Good place in our lives. If we truseek union with God, seeking humility should be our fit priority.

Most people easily recognition pride in others. The pride have a high opinion of them selves, believing that they are better than others are. The are arrogant masters of sa casm and belittling verbal or upmanship; they take deligin their abilities and flauthem, claiming them for the own without giving God to glory.

How do we go about riding ourselves of this sense of f-importance? It has been bedded in us since Eve bit to the first apple, since we are two years old.

umility is the holiness rist intended when he said: ake my yoke upon you, and rn from me, for I am gentled lowly in heart, and you ll find rest for your souls." att 11:29 RSV) Humility is attitude of truth. No other undation will hold us before us who is the Truth. Imility is little understood our American culture of f-esteem and independent to the sakness.

ne Benedictine Rule, based Scripture, defines pride as altation: in thought, which is cogance; in words, which is astfulness; in deeds, which is abbedience; in desire, which ambition; and in aim, which presumption. Constantly fending these building ocks of the false self steals

r energy and breeds denial.

If rooting these things out of our lives were our task alone, we should fail, but it is not up to us. Humility is a grace we need to pray for. Only God can give us a humble heart.

What, then, can we do? Our job is to prepare the ground for the seed of God's grace. There are some universals in the teaching of the spiritual greats like St. John Climacus, the Desert Fathers and Mothers, Walter Hilton, St. Bernard of Clairvaux, and St. Benedict to guide us. Learning to live a life imbedded in Truth includes practicing stillness, silence, solitude, simplicity, sacrifice, suffering, and surrender. Fully entered into, these seven practices can lead us into our true identity as children of God and into loving union with him, which is our true peace.

Stillness

Stillness is the practice of physical restraint. In our confused and confusing multi-tasking, over-scheduled world, real stillness is a rare and beautiful thing. Try an

experiment. Slow down. Do everything more slowly. It will seem awkward and unnatural at first, but it will work on you and begin to calm your soul. Any agitation or distress of soul or spirit is betrayed by a restlessness of the body. Because we are a unity, the effort to calm the body can also calm us interiorly. Stillness is not only an aid to silence but also a way into peace.

Silence

Once we learn to be still we gradually become quieter. Pay attention to how you handle things. In the monastic tradition all things, even lowly tools, are to be handled in the same manner as the things on the altar. It means not smacking them down loudly or throwing them in a corner, not slamming doors, not slapping books shut. Almost anything can be done quietly, some even silently, if done slowly enough. The discipline of silence also is about how you move your body, how you use your voice, how you handle your dishes at a meal. Silence according to the monast Fathers, also means not spearing unless spoken to and, answering, speaking calm and quietly. St. Benedict warrabout easy, loud laughter an speech. All of these can lead to an attitude of profound litening.

One of the foremost things whear when we begin to pattention is our own intermediatter, our self-talk. It can are from mindless commentary to deeply sinful thought of criticism and judgmentaism. We ask God to turn sinful thoughts around, to silent them as they arise.

In stillness and silence of begins to hear the still, smo voice of the living God.

Solitude

Solitude is a great he when learning to be silent, in not absolutely required. group can be silent together, one can be silent when other are not. In solitude we start only before God with nothing to lure us away from him.

Yet we are not solitary. We alone with God. With no e else to compare ourselves th, the masks we hide hind become more obvious us. And they must drop ay, for the self God knows not the false self we present the world, but our real self his child.

nplicity

Simplicity is a mark of mility. It may include make our schedule less compliced but it is not confined to ne. It is an honest transfency about ourselves that at the same time, gentle neerning others. "Brutal" nesty is selfish and seeks to ret or humiliate another per-

Learning to turn down ivities and being intentionabout leaving some days of appointments is a ginning. Look at your pernal environment. Is every ace filled with things? Is ur clothing simple and odest? If not, what can you to work toward that as a al?

Do you speak sharply; do you say yes when you want to say no; do you evade the truth when it would be to your disadvantage?

Most Americans would benefit from a simple diet: fresh, whole, seasonable, local food, when possible, prepared and served simply. In a busy family, a week of easy crockpot or oven meals would allow for less frustration and more family time. There are many guides written to help with this aspect of life.

Finally, our prayer life often needs to become more simplified. The monastic rules spell it out; so much time for meditation, some for intercession, some for Scripture, some for spiritual reading. If you do not have a personal rule of life, you might consider making one. The important thing is having it all be in keeping with your life.

Sacrifice

We come now to a more difficult aspect of humility, the sacrifice of "self," of personal opinion, desires, and more. We look for the heroic sacrifice, but overlook small opportunities that fit us for the grace of humility. We are not to always act in opposition to our own will, but to view it with reserve. Our human will can more easily be subverted by evil. We are meant to seek the will of God and live accordingly. That means we need to be watchful. These movements of our will may not be sinful; they may simply be a lesser good than what God intends.

How hard it is to yield, to obey. We must choose between letting go and fighting. The sacrifices that come our way may be merely annoying or they may be agonizingly painful, but the answer is the same, "Yes, Lord, even this."

Suffering

Most of us don't deal well with those things that come our way which threaten our happiness and well-being. It is more difficult because pain seems to be the mark of evil. The cry of "Why?!" is new answered. Jesus says, "Confollow me." He was innoce and did not fight or try defend himself. "He woppressed, and he was affliced, yet he opened not himself" (Is 53:7 RSV).

This does not mean we should not seek healing. One answarts our "Why" is that there are no exceptions. We all have come to grips with suffering our lives and the lives of those dear to us. We do the best we can and humbly accept who remains. With our Lady we say, "Behold, I am the hand maid of the Lord; let it be me according to your word (Luke 1:38 RSV).

Surrender

Surrender doesn't play we in Western culture. "I surreder" sounds like "I quit," be it is much more than the Surrender is not passive. "surrender is to yield or givover something to another will. To do so peaceful comes from a position strength and trust.

How shall we recognize e humility? The humble rson has a quality of stillss and silence, even in a isy and crowded place. hers tend to gravitate vard them because that stillss somehow communicates t and safety. On the job the mble person is gentle and pectful toward everyone d is uncomplainingly obedito the directions of a superor. She does not enter into ssip or negative speech and mor. The humble person ves quietly, speaks quietly. u will rarely hear them try force their ideas and opinns on anyone. In fact, they ly have no particular preferces that they are not prered to yield in favor of other.

The humble handle objects ntly, they dress and act odestly and simply, and are uple and direct in conversan. When they must meet a rsonal crisis, the humble cept their circumstances and ek God's will for its resolunt. Humility is not wishynshy or spineless. It pre-

serves the dignity of God's creation without being egocentric. Humility is strong and honest and given utterly to God without fear and dependent upon him.

"Humility is the only soil," wrote Andrew Murray, "in which the graces root; the lack of humility is the sufficient explanation of every defect and failure... it alone takes the right attitude before God, and allows Him as God to do all." Jesus is our perfect example and mentor in the quest for holiness and humility. If you seek God and a deeper union with him, take the pathway to true freedom in Christ. Come, follow him.

Sister Catherine Clare,
 St. Mary's Convent,
 Greenwich, New York

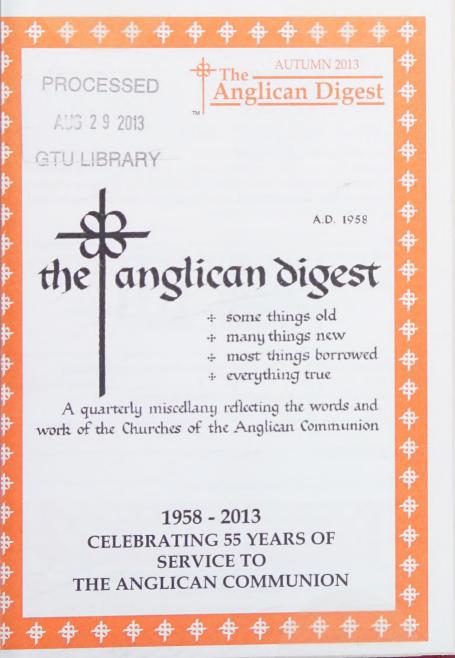
Notes:

Andrew Murray, Humility: The Beauty of Holiness, (Old Tappan, NJ: Fleming H. Revell Co. [no date]), p. 13.

² Paul De Latte, OSB, *The Rule of St. Benedict: A Commentary;* trans. by Dom Justin McCann, (Latrobe, PA: The Archabbey Press, 1950), p. 100.
³ Ibid.

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